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Huguenot Settlement In America.

[The following paper was written by Miss Anne T. DeJarnette and read before the Boonesboro Chapter of Daughters of the American Revolution and is published by request.—Ed Climax]

The history of the religious presecution of the Huguenots in France, from the massacre of St. Bartholomem to the infamous outrage which preceded and followed the Revocation of the Edict of Nantes, is so familiar through frequent graphic narrative that any attempt at repetition here would be quite unnecessary.

Refuge in Great Britian was sought by the Huguenots early in the sixteenth century, and in the latter decades of that cycle, emigration thither steadily increasing, had contributed immensely to the constituent population and useful citizenry of England, Scotland, Ireland and Wales, comprising all ranks, from the peasant to the noble—artisans, cloth-makers, lace-makers, silk-weavers, glass-makers, printers and manufacturers. Their skill industry and worth speedly secured recognitions and consequent prosperity, and there is scarce a branch of literature, science and art in which they have not distinguished themselves. Their descendants may still, at this day be numerously, and in honorable stations, identified by name, though the family designations of by far the greater number have long since been completely Anglecized and ceased to be thus tracable. Between the years 1599 and 1753, there were established in the city of London alone no less than 28 French Churches.

Following the Revocation of the Edict of Nantes, which was signed on the 18th and published on the 22nd of Oct. 1585, the exodus thither was immense.

"It was reserved," pungently remarked President John Jay, in his Introductory Address before the Huguenot Society of America at New York, Oct. 22, 1885 having previously referred to the Massacre of St. Bartholemem in 1572," for that most Christian and grand monarch Louis XIV more than a century later, to renew persecution of the Hugnenots by a crime of similar magnitude, and with folly without a parallel, to lose for France, by means similarly atrocious, hundreds of thousands of those heretics, who carried industry, intelligence and prosperity, light, truth and happiness to other lands, including our own. Of the number lost to France Sismondi, computes the total number of emigrants at from 300,000 to 400,000; and thinks that an equal number perished in prison, on the scaffold, at the galleys, or in their attempts to escape.

So far as a moral estimate of the act is concerned, it has been well remarked that the "revocation stands at so indefinite a height among the follies of statesmen that no exsgeration of facts can aggravate it."

The significant fact in requital, has been published that 89 descendants of the Huguenots, who were banished from France by the Revocation, returned in 1870 as officers of the invading German Army. Of the army of William of Orange, numbering eleven thousand, which sailed from Holland, and by whose aid he obtained the crown of England, three regiments, each containing 750 effective men, were Huguenots. To these were added a squadron of horse. There were also about 700 officers distributed among the other battations of the army.

In gratitude to these zealous and effective supporters, and in sympathy with the great multitude of their suffering brethren driven violently from their homes and native country simply for their religion, the king invited them to make their home in his new dominions Many of such refuges soon turned their eyes to America and sought a home in Virginia. Many families took their residences along the Potomac, the Rappahannock and James rivers.

The expense of transportation to America was usually borne by the relief committee in London In fact no small part of the Royal bounty—the English people's bounty—went to pay for the passage of the refuges across the ocean.

In the year 1700 more than five hundred emigrants at the head of whom was the Marquis de la Muce, were lauded in Virginia by four successive debarkations. Three ministers of the gospel and two physicians were among the number. The ministers were Claude Philipe de Richbourg, Benjamin de Joux, and Louis Latane. The physicians were Chastini and La Socee.

Preparations for this important movement had long been on foot, and more than once its destination had been changed. Two years before the date of embarkations, negotiations were open by the leaders of the body with "Dr. Daniel Cox," "proprietary of Carolina and Florida" for the purchase of half a million acres of land in the latter territory. The tract in question was situated near Appalachee Bay, and the purchasers were to have the privilege of an additional half million of acres at the nominal rent of "A ripe ear of Indian corn in the season" for the first seven years.

At another time Carolina was the objective point of the expedition. A third site suggested for the settlement was in Norfolk county, Virginia. on the Nansemond river in the neighborhood of the "Dismal Swamp." They appear to have settled at different points; a portion about Jamestown, some in Norfolk county, others in Surry, and two hundred or more at a spot some twenty miles above Richmond, on the south side of James river (now in Powhatan county,) where ten thousand acres of land, which had been occupied by the extinct Manikin tribe of Indians, were given them. They were also exempted from the payment of all taxes for seven years, and were allowed to support their minister in their own way. Accordingly, in dividing the grant into farms, all running down to the river in narrow slips, a portion of the most valuable was set apart for the minister, and was thus possessed and used whilst one resided in the parish. It was afterwards rented out, and the proceeds paid for such occasional services as were rendered by neighboring ministers

Bishop Meade states, 1857, that services were then regularly held in the old church at Manikin-Town settlement. It is exhibited that there were numerous instances of individual settlement of French Huguenots in Virginia prior and subsequent to the influx of 1700.

The names of Berraud, Bertrand, Boisseau. Bowdoin, Cazenove, Contesse, Cottrell, Forloines, Flournoy, Fuqua. Ghisbin, Jacquelin, Jouet, Lacy. Mauzy, Michie, Micon, Moncure, Levy, Trezavant and others have been most estimably represented.

in Brock's "Huguenot Emigration to Virginia" we find many interesting records of the emigration and history of many of these worthy families.

John and Paul Bertrand, brothers, fled from France during the persecution of Louis XIV; came over to England, and from thence to America. They were both clerks in the church of England. John Bertrand, the eldest, settled in Rappahannock county, Virginia, having married in London, 29 of September, 1686, Charlotte Jolie, the daughter of a French Nobleman, with whom he had excaped from France. A descendant. through his daughter, Mary Ann, Cyrus Griffin, born 1749, was educated in England. Returning to Virginia, he became a member of the Legislature, delegate to the Continental Congress—1778, 1781, and in 1786,—1788—and was its President in 1788; President of the Supreme Court of Admiralty; A Commissioner in 1789, to the Creek Nation of Indians Judge of the United States Districts Court for Virginia from 1789 till his death at Yorktown, Virginia, 14th December, 1840. He married Lady Christine Stuart, daughter of John, sixth Earl of Traquar, Baron Linton and Curbartson in the peerage of Scotland. His grandson, Dr James Lewis Corbin Griffin, who died 22nd October, 1878, in his 64th year, at Landsdowne, Gloucester county, claimed to be the rightly representative of the Barony of Traquae & Co.

Pierre Bowdoin first settled in Ireland: then, with his wife and four children, emigrated to Casco, Maine. He was God-father to Peter Fanuel, the donor of Fanueil Hall, Boston. A daughter married a Temple, and was

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